

The Cathedral
of
St. John the Divine



“**T**he foundation of all progress, of all government and of all civilization, is Religion. It is only in that direction that there is hope of solution of our economic and social problems. The strength of our country is the strength of its religious convictions. Whatever inspires and strengthens the religious belief and religious activity of the people, whatever ministers to their spiritual life, is of supreme importance. Without it, all other efforts will fail. With it, there lies the only hope of success.”

— Calvin Coolidge

“**B**uild that great and noble Cathedral and help save our own souls.”

— Elihu Root

How The Cathedral is Serving New York

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In these quotations we have the kernel of the faith which has prompted the Bishop and the Trustees of the Cathedral of St. John the Divine in New York City to plan the immediate resumption of construction on the incomplete building and to appeal to the people of New York to make it financially possible to keep construction steadily in progress until the great Cathedral is finally completed.

There are two all-sufficient reasons for proceeding with the building of the Cathedral at the present time:

1—Thousands of people are now being denied the spiritual help which the Cathedral is uniquely fitted to give, because there is not sufficient space in the portion now erected to care for those who wish to attend its great communal services of worship.

2—New York, where commercial, educational and financial enterprises are carried on upon a scale which impresses the imagination at every turn, needs a visible witness for Religion on a scale equally great and impressive. The Cathedral, in its greatness, dignity and beauty, will be such a witness.

Before giving their moral and financial support to the project of completing the Cathedral of St. John the Divine, the people of New York are entitled to know just what service the Cathedral is at present rendering to the city and just what need will be met by the completed structure. A few outstanding ways are here indicated in which the Cathedral of St. John the Divine is today meeting the city's spiritual need.

The Cathedral as a Democratic Church

“**O**UR democratic age,” said Bishop Henry C. Potter, “demands a place of worship that will not disregard the teachings of the Founder of Christianity. In this Cathedral there will be no pews, no locked doors, no prepayment for sittings, no reserved rights of caste or rank, but one and the same welcome for all.” The charter of the Cathedral requires that “the seats for worshippers in said Cathedral Church shall always be free;” and the Cathedral welcomes everybody to its services, irrespective of denominational affiliations, nationality or worldly estate.

The rich and poor meet in the Cathedral without distinction or respect of persons.

People of every class and group come because the Cathedral is not associated in their minds with privilege and discrimination. There are no “strangers’ pews” in the Cathedral; and nobody feels any timidity or hesitation about attending. The large proportion of men in the Cathedral congregations is particularly noticeable.

The Cathedral is the people’s church—great, democratic, welcoming and free.

The Cathedral as a Missionary

BY an irresistible magnetism, the Cathedral of St. John the Divine—fragment though it be—draws under the influence of Christ thousands who are reached in no other way. Men who have not been inside a church for years—some of them could not be persuaded to enter any church other than a cathedral—enter upon the same terms as habitual church-goers. Young people, many of whom are more or less out of touch with conventional religion, make an exception in the case of the Cathedral. Its greatness and impersonality attract them.

More than one hundred thousand people attended the regular services of the Cathedral of St. John the Divine last year. In addition to this, special services were held from which many thousands more, whose numbers were not computed, had to be denied admittance on account of lack of room. Of these people, a large proportion have no church affiliation whatever.

If it had no other distinctive function, this missionary function of the Cathedral would demand its erection and maintenance.

A Civic and Communal House of God

IN the great age of cathedral building a cathedral possessed civic as well as religious significance. In relating these two fundamental interests, in providing them with a meeting place, and in exercising influences which uplift and ennoble patriotism and make religion practical and politically effective, a cathedral is exercising one of its most characteristic and important functions.

During the War the Cathedral of St. John the Divine found wide opportunity to exercise a ministry of this kind. A typical instance was a service in which representatives of the twelve nationalities liberated by the Armistice from oppression met there for a Memorial Thanksgiving, bringing with them the constitution to which they had just subscribed in Independence Hall, Philadelphia. Thousands outside who could not gain admittance stood bareheaded as the flags of new-won liberty went by.

In normal times the Cathedral is constantly used for services of communal significance, so that now a company of letter-carriers, now a guild of artists or actors, now

a great gathering of seamen, now a throng of singing children, now a diocese welcoming its Bishop, now a memorial service for a great statesman, all find room. Members of every religious faith participate in these services as members of the congregation and on appropriate occasions representative clergymen and laymen of many different denominations have been speakers.

Such services, both in peace and war, belong uniquely to a cathedral, because a cathedral is not organized as a parish church in which a regular congregation possesses recognized rights. It has no regular congregation, but is a house of prayer and worship for all the people of the city. All the strong currents of civic life flow into it and receive spiritual interpretation. It is the People's Church, the Stranger's Church, the City's Church.

The Cathedral in its Architectural Grandeur

THROUGH a long series of developments the plans for the Cathedral have reached in their present form a degree of perfection worthy of the place which the building will hold in the metropolitan city of America. The Cathedral when completed will be the greatest in the English-speaking world, and will stand among the greatest ecclesiastical buildings ever erected. Its area will be 109,082 square feet, as compared with St. Paul's 59,700, and its exterior length 601 feet (a tenth of a mile!), as compared with Winchester's 556 feet. Its glorious nave will rank with those of Seville, Milan and Bourges as among the four greatest Gothic naves in the world. Alterations in the choir will bring it into harmony with the nave; the mighty west front will conform in breadth and in consequent nobility, and the crossing will be surmounted by a great lantern, polygonal in structure, the fleche of which will soar to a height of 500 feet, an emblem of heaven-seeking aspiration.

Even in its present incompleteness the impression made upon the mind by the august

dimensions and wealth of detail of the Cathedral is a notable feature of its ministry. Its chevet of chapels radiating from the choir is one of the most beautiful in existence. It would be difficult to exaggerate the majesty and beauty which will characterize the completed structure. The western world will know no nobler building, none more inspiring. It will be one of the glories of Christendom; a sacrament in stone.

A Place of Worship for All Nations

IN one respect conditions in New York are unique, and have opened to the Cathedral a ministry which could scarcely be exercised by any other church—a ministry to various ethnic groups which are included in the extraordinarily cosmopolitan population of this city. Services are held in foreign languages as occasion for them arises. Many services are held in Italian and Spanish; occasional services are held in Armenian, Japanese, Chinese, Swedish and Welsh. On Kossovo Day a Serbian Archimandrite celebrated the liturgy of the Holy Orthodox Church at the high altar of the Cathedral, and a choir composed of Russians and of Jugo-Slavs made the responses. At a service commemorating the ninth anniversary of the establishment of the Chinese Republic, more than six hundred Chinese were present in the congregation, and sang their national anthem in their own tongue. These occasional services are of value. They are indicative of American sympathy with the stranger within our gates, and often the sympathy is most gratefully acknowledged. Echoes of appreciation come from far-off corners of the world.

An Influence for Christian Unity

THERE has arisen in recent years among thoughtful men and women a tendency, intensified by the World War, to deplore the divisions among Christians which seem inevitably to accompany free self-expression in worship and a desire to emphasize those fundamental spiritual beliefs which all hold in common. This tendency has found expression at the Cathedral of St. John the Divine in a joining together of Christians of all denominations on occasions of deep and solemn and national import, in religious services in which members of many different communions have participated. At special services in recent times the list of preachers has included distinguished representatives of the Baptist, Congregationalist, Methodist, Presbyterian, Reformed, Greek Orthodox and other Christian communions.

People rarely think of the English cathedrals as belonging to the Church of England or of the French cathedrals as belonging to the Roman Catholic Church. They are regarded as belonging to everybody. And such it is believed is the place which the

Cathedral of St. John the Divine will occupy in the minds of the people of city and nation. In a very special way the Cathedral transcends denominational limitations and affords a true center of unity—a place where men and women are willing to meet together on the basis of those great truths which unite all Christians.

The Cathedral as a National Influence

WHEREAS the Cathedral of St. John the Divine is primarily the servant of the six million people of New York City it also exerts a national influence and performs a national service. Visitors to New York instinctively turn their steps to St. John the Divine as visitors to London seek St. Paul's or Westminster Abbey.

Like these great buildings St. John's will ultimately become the architectural and spiritual record of the development of our civilization. When every other building in New York has fallen away its uncorrupted strength will still endure. On its great stone pages those who come after may read our progress in knowledge, in art, in invention, our aspirations, our achievements.

To thousands the services of St. John's are the only religious services which they attend while in New York. Strangers from every part of the world take their place besides citizens of New York and do not feel that they are trespassing. In the truest sense of the word the Cathedral belongs to the people of the whole United States.

A Ministry Needing to be Increased

IT is this unique and far-reaching service of the Cathedral of St. John the Divine as a Civic and Communal Church, a Democratic Church, a Missionary Church, a Church for Diverse Nationalities, an influence for Christian Unity and a National Church which justifies the appeal to the people of New York to make possible the completion of the great edifice and to enable the work at present so sadly hampered and limited by the incomplete and fragmentary condition of the building to attain its most useful development.

A Testimony to Faith in God's Word

IN this day of war and rumor of war, when so many millions of people in different parts of the world suffer from hunger, uncertainty and anarchy; when earthquake, famine and pestilence take their toll, humane and Christian men and women may well ask: "Why put money into stone and glass? Let our religion rather express itself in clothing the naked and feeding the hungry."

But giving money to the Cathedral does not mean that any less money will go to the relief of sick and suffering and hungry humanity. On the contrary, every dollar which goes to the building of the Cathedral serves to strengthen those forces which inspire, in the hearts of men and women, that spirit of loving charity which is the only sure source of continued giving in constantly greater measure.

Building a great cathedral has been, since cathedrals began to be built, something far more than creating a thing of beauty. It has been putting love and effort and sacrifice and brains into the making of a fitting

home for the highest and most solemn of human acts—the collective worship of God.

Without a suitable home, sustained collective worship becomes as impossible as is a well-ordered family life without a house to live in. Every deeply significant personal and social activity of man requires a home which fittingly expresses the character of the life that is lived and the work that is done there. The material structure of the church is as necessary to deep and sincere religion as is the body of man to the life of his spirit.

It is of course the purpose of every church building to provide such a home for some one congregation. But there are occasions which cry out for common worship on a scale which no edifice in New York as yet permits; occasions when all believers in God instinctively wish to gather to express in common their joy, or sorrow, or repentance, or love; to renew their strength; to replenish their faith. Such occasions demand a cathedral.

The greatest center of population in the world should contain a house dedicated to God which in grandeur, dignity and beauty, excels any house dedicated to man. Beautiful as are the churches of New York, there is no single church which expresses the power

and majesty of religion as the Pennsylvania Station, for example, expresses the power and majesty of commerce.

For department stores, hotels, railroad stations and banks, we erect buildings of classic dignity and beauty. We speak of these structures as "temples of commerce," because they are not merely utilitarian but express by means of their outward majesty and beauty the confidence of the builders in the permanence, necessity and worth of the activities which they house. The faith which speaks through their wide spaces and noble proportions inspires a reciprocal confidence on the part of the people who enter their doors.

Are we to do less for our religion than we do for our commerce?

Let us do as much for religion as we have done for business by erecting a great and beautiful cathedral to testify continually by its physical presence as well as by its service of worship to the supremacy of the truth and power of the spirit, without which culture is selfish, wealth sordid and power brutal.

Now, in the midst of discord and contention among the peoples, of difficulties and of problems and uncertainties of every kind, is the time to express this message.

A Communal Enterprise

IT was after a period of upheaval, of constant wars, of the practical disintegration of society, that the great age of cathedral building began in Europe and it is no mere coincidence that the centuries which saw the full flower of cathedral building activities, were also the centuries of the finest and most vigorous development of the civilization of mediæval Europe.

In the confidence that great numbers of the people of this city and state feel that the Cathedral stands, and will increasingly stand, for things that are good for the commonwealth and for the life of everyone in it, they are invited to interest themselves in seeing that funds are provided sufficient to make possible the completion of the building.

Contributions will be sought at once to enable construction to begin on the next part of the Cathedral to be built, and it is earnestly hoped that funds will continuously be forthcoming so that, once construction is resumed, it may not stop.

Build The Cathedral !

THE immediate and urgent need is the completion of the Nave, which will cost from five to six million dollars.

Let us, the citizens of New York, undertake this great operation in the spirit of the appeal made by the Honorable Elihu Root:

"I wish, I strongly desire, I warmly hope, I confidently trust, that without more delay our people, you and all the people about you, of whatever denomination, will bestir themselves to build that great and noble Cathedral.

"Build it as a protest against brutality and hatred and wrong.

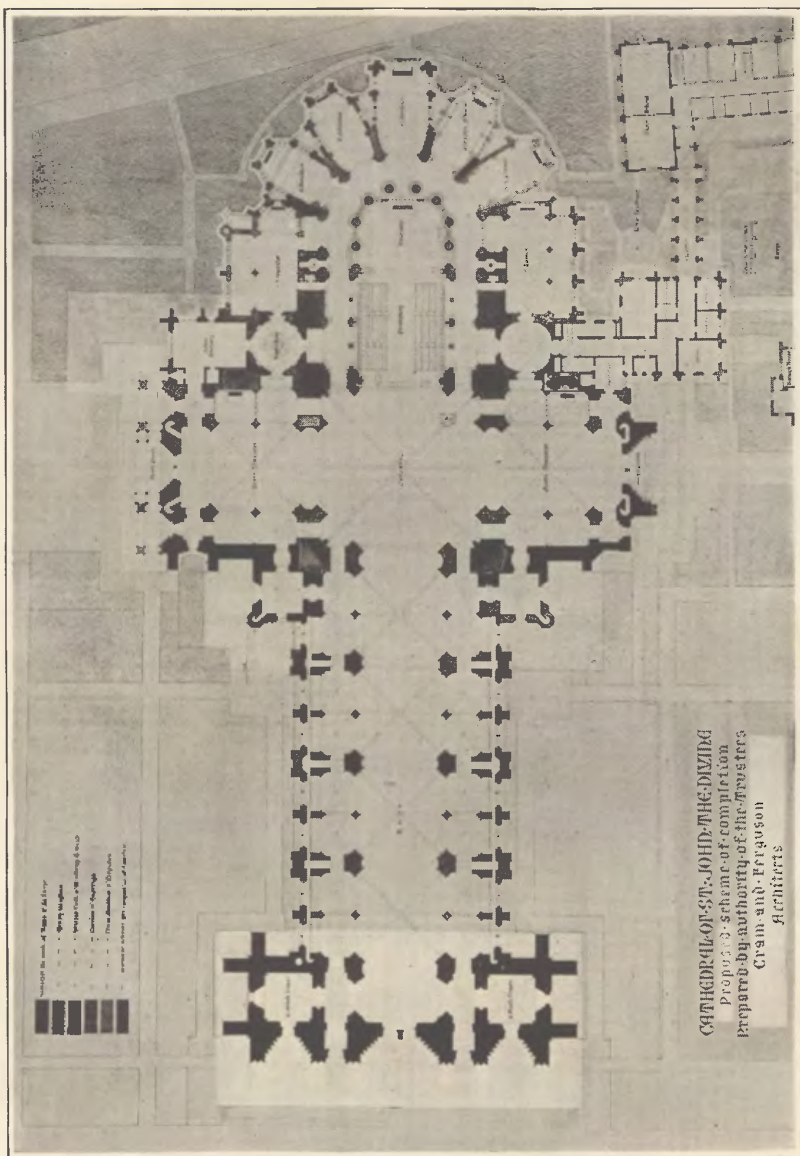
"Build it, not solely for the Diocese of New York, but build it for all our brother men living in the world.

"Build it as a testimony that the lessons that came to us from our God-fearing fathers have not been forgotten.

"Build it as a contribution of America to the spiritual life of mankind. And thereby help to save our own souls."



*Proposed Nave, 225 by 132 feet, and
rising 175 feet to the ridge of the roof*



Ground Plan

DIMENSIONS

Of Area 109,082 square feet

Of Length

Western Towers (square)	50 feet
Nave	225 "
Crossing	100 "
Choir	170 "
St. Saviour's Chapel	56 "
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Total Length	601 "

Of Width

West Front (inc. Buttresses)	220 feet
Nave and Aisles (exterior)	132 "
Transepts	315 "
Nave (interior)	56 "
Aisles (each)	34 "
Crossing	100 "
Choir	56 "
Ambulatory	20 "

Of Height

Western Towers	265 feet
Ridge of Nave Roof	175 "
Nave Vaults (above floor)	130 "
Choir " " "	127 "
Crossing " " "	200 "
Central Fleche " "	470 "
Finial Cross (30 feet) "	500 "
" " above tide water	631 "